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THE *Lutheran* WITNESS

November 13, 1951

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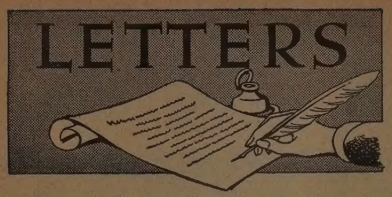

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld by the Editors upon request.

The opinions expressed by readers are not necessarily those of the Editors.

CIRCUIT URGES ACTION

DEAR EDITORS:

The Kalamazoo Circuit at its last meeting on October 21 instructed its secretary to write a letter to the LUTHERAN WITNESS and voice its opinion in regard to President Truman's appointing an ambassador to the Vatican.

The members present at the meeting passed a motion to have the circuit secretary write to the officials of the Michigan District and to the officials of the Synod, and ask them to use their influence to urge all members in Synod to write to their respective Senators and ask them to vote against President Truman's appointment of General Mark Clark as United States Ambassador to the Vatican, when this matter comes before the Senate in January, 1952. Also that our synodical officials try to get all Protestant groups to cooperate.

CLYDE HILDEBRAND
Secretary of the Kalamazoo Circuit of the Michigan District

WHAT IS THE SCORE?

DEAR EDITORS:

I believe much interest over collections for money in our Districts and in Synod is lost, because after our people have been bombarded with literature asking them for money, they do not receive a prominent printed report informing them of the results of these drives. Here, in my estimation, is where Synod, the LUTHERAN WITNESS, my District paper, and some officials are failing in the duty of stewardship. Yet all these, under God, belong to the people and should give an account to the people.

If you ask the people, they will tell you that they are interested in knowing not only what the goal is in a financial drive, but also what the score is. This should be printed in round numbers from time to time in our official church papers, where the people can see it. If this is done, somebody's business will become everybody's business; and it will be to the praise of His glorious name.

Tomball, Tex. A. KOEHLER

ED. NOTE. — The Editors hereby take opportunity to call the suggestion of Pastor Koehler to the attention of officials and publications on all levels of our church body.

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Correction. Pastors of the English District total 231 (*Statistical Yearbook*, 1950, p. 156) instead of 407, as reported on page 300 of the LUTHERAN WITNESS, September 4, 1951.

STATEMENT BY DR. J. W. BEHNKEN, PRESIDENT OF SYNOD, ON THE APPOINTMENT OF AN AMBASSADOR TO THE VATICAN

The decision of President Truman to appoint an ambassador to the Vatican is against the best interests of the United States and ought to be opposed by every American citizen interested in preserving our traditional freedom.

The Vatican claims to possess and unquestionably exerts religious control over the Roman Catholic Church in the United States. Diplomatic recognition extended by our Government to the Vatican, therefore, is a direct violation of the principles laid down in the First Amendment of the Constitution. This first article in our American Bill of Rights forbids favorable treatment of one Church in preference to others by expressly denying to Congress the right to set up by law, either directly or indirectly, an establishment of religion.

Diplomatic recognition of the Vatican constitutes such preferential treatment since similar diplomatic status is considered neither desirable nor acceptable by other American church bodies and religious groups. There is no real precedent in American history for the President's action. The abortive attempt to establish diplomatic relations with the Vatican during the last century occurred at a time when the Vatican maintained political control over territories of considerable size. Now, however, the Vatican has received preferential treatment, not because of the tidbit of territory which it controls politically, but because of the numbers of people over whose lives it claims spiritual control.

Assertion that recognition of the Vatican will co-ordinate our opposition to Communism appears somewhat specious in the face of the fact that Communism has scored some of its greatest gains in certain European countries where the Vatican has achieved the greatest ecclesiastical domination.

Lutherans in America are opposed, as a matter of principle, to political employment of religion in any kind of arrangement like the one into which the President now proposes to thrust the country. The mission of the Christian Church is to preach the Gospel of Jesus Christ. The obligation of government must be restricted to the protection of the welfare of society and individuals through the honest administration of just laws. The purpose and mission of the Church are separate and distinct from the purpose and mission of the Government. Where this distinction is recognized, Church and State work well alongside each other.

Lutherans value the right to proclaim the redemption of Christ in this free country without governmental interference or special governmental recognition. We rejoice that all religious denominations are given the same rights. We greatly distrust and vigorously oppose all attempts by either government or churches to destroy the foundation of constitutional law and good government upon which our religious freedom has been built.

With one ill-advised blow President Truman has struck at the principl underlying the traditional American poli of separation of Church and State, guara teeing to every American citizen the rig to the free exercise and propagation of h faith. Such freedom leaves no room at a for diplomatic or semidiplomatic relatio with the churches or the foreign agenci representing them in whole or in part.

All American citizens, including o Roman Catholic fellow citizens, must re ognize the danger to our freedom inhere in the President's action and help to bri about reconsideration by the Preside himself or proper action by the Unit States Senate when the appointment com up for confirmation, to repair the dama already done, and to cement a stro united front against our mortal enem international Communism.

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THE COVER

The cover picture (Religious Ne Service photo) is a photograph of o panel of a stained-glass window in t chancel of Wollaston Lutheran Chur near Boston, Mass. (the Rev. Elmer Kettner, pastor). It depicts Jesus Chr as Teacher and employs modern symb of microphone and broadcasting tow Other panels describe Christ as Help and Savior and as King. The new buil ing of the congregation was dedicat June 17, 1951. It is functional in desi and rich in symbolism, and comprises sanctuary and a social hall. The proje improved the facilities also of the day a Sunday schools.

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Marriage between different fait is two or three times more likely end in divorce than marriages in t same faith, says Dr. Paul Popen head of the American Institute Family Relations.

The Lutheran Witness

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All reports of ordinations, installations, dedi tions, and anniversaries should be sent to Statistical Bureau, Lutheran Building, 210 No Broadway, St. Louis 2, Mo.

Much of our news is received from Religi News Service, the News Bureau of the Natio Lutheran Council, and our Department of P lic Relations.

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A GOOD STEWARD OF MONEY

By the REV. WILBERT KOENIG

Saginaw, Mich.

Our Lord never permitted His disciples to forget that they were to be good stewards of money. Time and again in teaching individuals or a multitude Jesus spoke of this stewardship. St. Luke records a very significant question which Jesus once asked: "If we have not been faithful in the unrighteous mammon (money), who will commit to your trust the true riches?" There can be no misunderstanding, no misinterpretation of these notable words. They are so plain, so direct, that anyone who has, by the grace of God, become a believer in the Savior understands that he is to be a good steward of money.

A Good Steward Loves God Above All

A good steward loves God with his heart and soul and mind. He loves God, who has made him, redeemed him, and adopted him to be His own. All that he is and all that he has comes from God. All that he ever hopes to be and to have in time and eternity must come from God alone. So, if we could look into the heart of a good steward, we should see a glowing love of God, who first loved him.

Steward, Not Owner

A good steward, who loves God, is humbly conscious of the fact that he is but a steward of all that he has. He is not the owner. He is the manager, the caretaker. God is the Owner. He bestows His blessings upon whom He will, but what He bestows is merely in trust. A good steward knows that he came into this life naked and empty-handed and that he will leave this life naked and empty-handed. No moving van or armored car carrying his personal effects and belongings will follow his soul into the world beyond. What he has and uses in this life is a trust from God and is to be administered as such according to God's explicit will. Loving God above all, he will strive to be a good and faithful steward.

Love Must Find Expression

Love of God will not stay hidden in the heart of the good steward. He will faithfully use the gifts entrusted to him. Gladly will he give any of his blessings into the service of the Lord, whether it is his time, talents, treasure, or whatever it may be. He will give all of it, if need be, even life itself.

The stewardship of money will be no problem and no burden for one who truly loves God. The story is told of a man who had accepted Christ as his Savior. He was to be baptized in a church which baptizes by immersion. On the way to church his little girl asked him if he ought not leave his billfold with her so that it would not get wet in the baptismal water. After a moment's thought, the man, who had given himself to Jesus, replied: "No, when I am baptized I want all of me to be baptized, my billfold, too." That is the attitude of a good steward.

A Good Steward Loves His Fellow Man

In a Christian steward's heart we can expect to find a deep, sympathetic love of the fellow man. God is loved through the fellow man. A good steward will recognize his fellow man as one who has been created by the same God who created him and redeemed by the same Savior who redeemed him. Any fellow man in need of his help will be the good steward's opportunity to love God.

A Good Steward Is Happy

A heart filled with love of God and love of the fellow man will be a happy heart. A good steward is a happy giver, who delights to share with others the blessings God has given. "The Lord loveth a cheerful giver." So many Christians, it seems, are unhappy, grudging givers. The reason, very likely, is that they have never given as the Lord has prospered them; they have never given enough to get joyfully excited about. If you drop a dime into a beggar's tin cup, you walk off without being very much affected and soon forget about it. You haven't done much, and not much has been done to you. But if in the name of Jesus you buy a ton of coal for a poor family or give it a week's supply of groceries, you will experience a great deal more joy than when your dime "plinked" into the cup of the beggar. You will find that to be true also when you bring your offering to God's house for the Lord's work at home or away from home. Extend yourself the next time you put your offering for the Lord into your church envelope. In the name of the Lord, and trusting in His promises, make an offering which for you is an unusually large one, and see whether you will not be a happier giver.

No Strings Attached

Of course, a good steward never gives in order to get. He gives because he loves. There are "no strings attached" to his offering. He gives because He loves, and true love is always sacrificial. Love never asks for rewards. You love your spouse, your brother or sister, your parents, your friends, not for what you can get from them, but by what you can do for them. A good steward never expresses his love for God by what he gets from God, but by what he gives for God.

Accountable

It must be noted also that in a good steward's heart there is a sense of accountability to God. The Lord is coming again. When He comes again, it will be to judge. It may well be that for some the Lord will come soon. It may be that some who read these lines will still be here on the Last Day. At any rate, for each of us there will come a time when the Lord, the righteous Judge, will say to each of us: "Give an account of thy stewardship, for thou mayest no longer be steward."

We understand full well that stewardship never saved a soul, but it is the evidence that a soul is saved. It is the evidence that the Judge will look for in that day. The record of a man's stewardship will stand in that day either as a testimony of his faith in, and love of, God and His Christ, or it will be condemning evidence that he had no faith in God and no love of the Savior. The good steward will receive the reward of faith, eternal heaven with God.

Is yours a heart burning with the love of God and the love of man? glowing with joy in the exercise of your stewardship? seriously mindful of the day of accounting? Have a look!

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Upon Entering a New Home

Lord of life, of love, of light,
Clothed in mercy, armed with might,
Worship centers at Thy throne —
Praise belongs to Thee alone!
Be this house forever Thine;
Through it let Thy favor shine;
Let Thy blessing and Thy grace
Rest upon this dwelling place.

Write salvation on these walls;
Help all those whom sin enthralls;
Let each morning's golden rays
Lead to fervent prayer and praise.
And at eventide express
Thanks for God's great faithfulness,
Pleading that His saving grace
Dwell henceforth within this place.

On Thy servants do Thou pour
Richest bounties from Thy store;
Lead them on the narrow way,
Be their Savior, Staff, and Stay.
Heavenly Father! Christ, our Lord!
Be Thou evermore adored!
Holy Spirit, Fount of grace,
Make our hearth Thy dwelling place!

Adapted from B. H. Hall
by WM. M. CZAMANSKE
Tune: Spanish Melody

A NEW GUINEA TREK

By HERMAN H. KOPPELMANN

Assistant Executive Secretary, Board of Foreign Missions

"O Apan Anotu" (O Father, God), the sound of these words spoken at evening devotions at Irelya in the Central Highlands of New Guinea continues to haunt us. Some 150 natives, dark of skin, only recently touched by civilization, were in the grass hut. They folded their hands and bowed their heads, and when the evangelist spoke the "Kinyak" (most true), the whole group joined in with their deep voices. It thrilled one to think that every night such a group gathered to hear the Word.

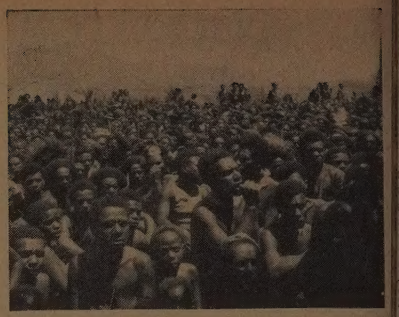
One Sunday of our visit, August 26, marked the third anniversary of the arrival of two Australian brethren to open our field, the Rev. A. P. H. Freund and Mr. Armin Kleinig. Both are now working among the Kukakukas, known as some of the most vicious tribes of New Guinea. That day we were at Yaibos and saw gathered all around us, squatting on the ground, about 500 natives. The Sunday before, at Irelya, there were about the same number, even though it had poured and showered all morning. And these people had to come over rough hill paths. One almost felt like preaching on the peace that passeth all understanding when the men pulled their tomahawks out of their belt and stuck them into the bush walls of the church. And the women relieved themselves of their burdens by hanging their bilum bags over the wall which rises only about three feet from the ground. Two Sundays later we were at Yaramanda. Long before the service we could see black spots moving along the hills that surround the station. They were people, some of whom had walked two hours and more. By noon, when the service began, some 1,200 eager persons had gathered.

Missionary Otto Hintze Shaking Hands with Minjuk, the Man Who First Went Out to Bring in the Mission

Nor do only the missionaries preach. Our Australian brethren have supplied evangelists and teachers. Without them our work would be practically impossible. Because we have such workers it was possible to count over 5,000 natives attending services at fifteen different places on that anniversary Sunday.

It is most difficult to give an adequate picture of the work done by our missionaries. They and their wives must be ready for almost anything. There are the long queues of sick and injured that need attention. Lumber must be cut out of the woods on the hillsides and carried in. This is done by natives, but the missionary must show them how and pay them off. Some food is raised in the gardens, but some must be bought. Seldom does one pay with money. Beads, tomahawks, mirrors, and bush knives are much more acceptable. But the all-important work is bringing the Gospel to the souls of men. At the mission station this can be done with relative ease. But there are outstations. Reaching them calls for the expenditure of much energy. Often there are only native trails, and they seem to go up and down the steep, high hills at the most difficult spot. The missionary may be gone on such "walks" as long as seven days at a time. Nevertheless our men gladly push onward into new territory, as far as the government will let them go, even seeking permits to enter areas not yet considered safe for white people. Nor do they or their wives consider themselves heroes. They are merely doing the Lord's work. Language is also a difficulty. It has not yet been put into writing beyond what our men themselves have done. This is a tedious task, but with the aid of their interpreters they have translated some 50 Bible stories, a portion of the Catechism, and other items.

Upon arrival at Yaramanda we were given a royal welcome. The whole school was out, the various tribal boss boys and their followers, men and women. As we came to the roadway leading directly to the hillcrest compound, two men jumped out from behind the bushes and with a native cry carried on a spear and shield dance. Soon we met Minjuk, the man who years ago had walked several days to the nearest mission to ask for a missionary. After the late war the request was relayed to our Synod by our Australian brethren, and we responded. Minjuk was happy, and, pointing to the encircling hills, he assured us that he would continue to work toward securing more land and building additional mission stations. On his own land he has set up a bush house that is used for morning and evening devotions conducted by an evangelist. He assisted in the negotiations to secure the land we now hold and may be one reason why we have six outposts in the vicinity and five more planned. Though these spots are not many air miles away, the hills that must be climbed to reach them make it wise to have separate stations.



A Part of the Audience at Yaramanda

At the conference, September 4 to 6, attention was given to matters of mission policy, expansion, education, building needs, and many other items. Special consideration was given to a proposed hospital, which is expected to cost approximately $40,000 with equipment. The co-ordinated publication of literature and simple school texts was outlined, and regular language conferences were planned. A new station was projected at Sirunki, a good seven hours' walk west of Irelya at an elevation of about 9,000 feet. This is the center of a population area which has long desired attention from the mission. The staff which sends greetings to the Church at home, includes the Rev. Ian Kleinig, Yaibos, conference chairman; the Rev. Otto C. Hintze, Jr., Yaramanda, secretary; the Rev. Willard Burce, Irelya, treasurer; the Rev. Karl Stotik, newly arrived, and Mr. Loren Wessel, a lay assistant. All of them request the prayers of our people.

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A retreat for former Roman Catholic priests was conducted in September by Christ's Mission, New York, in a suburban New Jersey community. The seven men who attended — all of them converts of recent months — were given the opportunity for Bible study and for gaining a deeper insight into evangelical faith.

Some Current Trends in Church Building

By the REV. F. R. WEBBER

Mount Vernon, N. Y.

EDITORS' NOTE. — As the title already indicates, the writer makes no effort to treat the subject of church architecture exhaustively in his article.

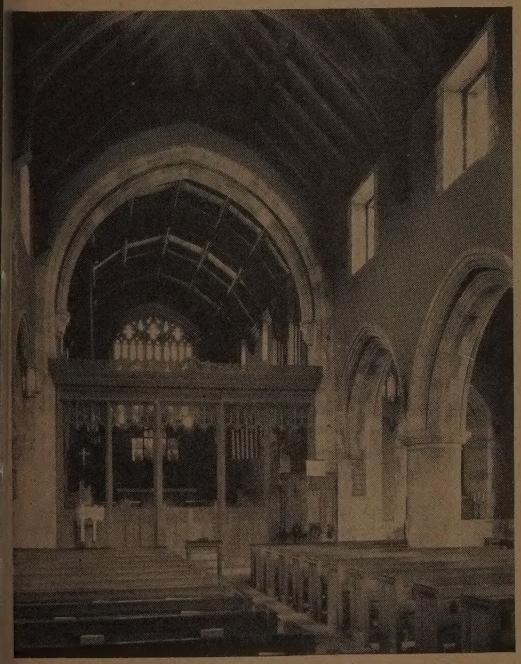
I

Background

The graceful Colonial style flourished from Boston to Charleston until the end of the eighteenth century. For the next fifty years church buildings were without distinction. Then, in 1867, a church was built by a Methodist congregation in Akron. It followed the idea of the theaters of those days: sloping floor, radiating aisles, benches arranged in semicircular rows, and a small, stagelike platform for a central pulpit, with the organ and quartet choir forming the backdrop. This style was imitated far and wide, especially in the Central States. Meanwhile, Henry H. Richardson had astonished Boston with his Trinity Church, built about 1876. He did not build many churches, but he found a host of less gifted imitators, and Richardsonian Romanesque, as it was called, was extremely popular in the Eastern States.

Next came Mr. R. A. Cram, a descendant of the noted von Kramm family of Hildesheim, to a member of which Luther had dedicated one of his works. Mr. Cram gave up newspaper work in Boston when a young man and began a vigorous campaign for better church buildings. He was a forceful speaker and a good writer, and he soon became a clever designer. He had gifted assistants, such as Bertram Goodhue, Donald Robb, Frank Cleveland, and others. Under Mr. Cram's able leadership a form of Gothic, sturdy in construction, carefully studied, and adapted to American purposes, became popular from 1893 to the Depression.

John W. C. Corbusier, a native of Rochester, N. Y., built a number of churches of exceptional merit, several of them Lutheran. His style was based upon French Gothic, and his best examples are the Presbyterian Church of the Covenant in Erie and the Methodist Church of Our Saviour in Shaker Heights, Ohio, neither of which he lived to see dedicated. These two churches will compare favorably with Mr. Cram's Princeton Chapel and his East Liberty Presbyterian Church.

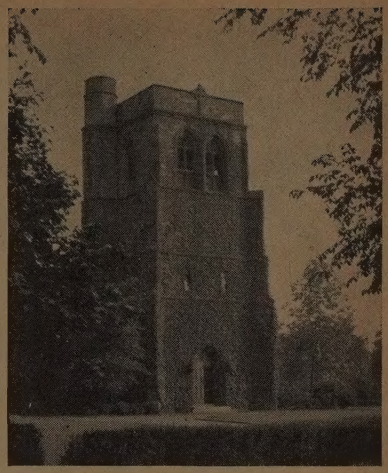


Gothic Village Church in New York State: a Present-Day Version of the Clerestory Style

The Present

During the long years of the Depression, the war, the period of restrictions on building material and the present era of high prices, a change took place. Most of the older specialists in church design died, and the generation that took their places concentrated on housing developments and industrial design. Today it is not hard to find men who are able to design an acceptable apartment house, an office building or a factory, but men who give their attention to church design are not easy to find. This fact is mentioned because the writer receives letters almost daily, asking for "the names of several good church architects in our community." We have at least four men in our own circles who can, and have, designed good church buildings, but too often the project is turned over to some firm which has never designed a church, but whose training has been entirely in residential and commercial work.

The majority of our church buildings of 1951 are either a revival of the Colonial style or else attempts at a style called Modern,



This Gothic Church Building near Detroit Is Based on English Precedent

or Contemporary. A Colonial church building, if designed and built correctly, can be very beautiful. Such a church need not be austere and of the meeting-house type. Mr. H. C. Bernhard, a Lutheran of our own circles, designed the Lutheran Church of Our Redeemer, Barnes and Boyd Streets, in the northern part of New York City. Its interior proves that a Colonial church, usually described as severe and puritanical, may be given all the warmth that any Lutheran may desire if given a good, colorful chancel.

The Colonial Church

Since so many of our congregations are making use of the Colonial style, it might be well to say that not all of the old-time Colonial examples are of the bare, school-auditorium type. Where a Colonial building is being considered, time and money would be wisely spent were the pastor and two or three of the men to motor to Albany and then explore the main highway from there to Boston, turning aside to visit villages not on the main highway. Then motor through Rhode Island and Connecticut, and if possible as far south as Charleston. It will be discovered that the old-time Colonial churches that have survived fire, hurricanes, and replacement have a graceful charm not often found in modern copies. Modern Colonial examples tend to be "hard and tight in design," as architects would say, and without the freedom of line and the refinement of detail of the old examples. Modern Colonial spires stand out harshly against the sky, they often have a vitrified metal appearance and an awkward transition from one stage or "story" to another. In the old-time examples such spires are extremely graceful, their mouldings are never coarse, and the transition from one

Old Colonial Church of New England
This type of church serves as a model for increasing number of today's churches

stage to the next is softened beautifully against the sky by means of balustrades of refined scale. It is just this lack of balustrades that causes a Colonial spire to become harsh in outline. Building committees nowadays usually forbid them, declaring that fences on a spire will prove a nuisance. Where such transitional balustrades are lacking in the old examples, the blame may be laid on the great hurricanes of 1938 and 1944, and a lack of sufficient enterprise to replace the balustrades, which remedy what are otherwise abrupt setbacks.

In some cases one will find Colonial churches of the early type whose interiors are bleak and barnlike, but then the same may be said of many a country church that is not Colonial. Such examples were built by Unitarians and Congregationalists, in the days when the Puritan influence prevailed. At the end of the eighteenth century any suggestion of color in the chancel was considered improper. The altar was reduced to a very small Communion table, no larger than a library table, and usually not as good in design. An altar cross and a pair of candlesticks were not permitted, even in some Episcopal churches, and one of the first organs brought to America was refused with indignation by more than one congregation, and it was a long time before its music was heard.

As the Puritan afterglow died out gradually, time remedied many of these things, and if one motors leisurely through the five New England States, he will find many an old Colonial church with all the grace of its exterior, and with a chancel whose judicious use of color and good furnishings forms a pleasing climax to the simple white benches with their white rectangular ends and black walnut cap rails. In such churches he will often find an old Johnson organ, built between the years 1844 and 1867 (which was Johnson's best period), and its charming tonal texture will be a delight to ears accustomed to the hard tonal quality of later periods. When the congregations that assembled in those glistening white Colonial churches, set on broad green lawns and framed by 85-foot elms, finally overcame their prejudice against the "satanical kist o' whussles," they vied with one another in obtaining organs famous for their beauty of tone. However, they never became reconciled to stained glass, which they considered ritualistic; thus today a Colonial church of any date, with colored-glass windows, is an unfortunate confusion of styles. Colonial is a simple style, and it is not costly, but it is dangerous in a way; for unless we take pains to carry out all the characteristics of Colonial, our building will prove disappointing. We can mix Norman and Gothic, as Mr. P. H. Frohman has demonstrated, but colored glass and fumed oak, whether light or dark, in a Colonial church will ruin it.

(To be concluded)

OUR CONGREGATION SAID "YES"

By ERNEST W. BALKE

Tulsa, Okla.

The Voters of Grace Church, Tulsa, Okla., the Men Who Said "Yes" to Synod's Ten Million Dollar Expansion Program

Deeply conscious of the needs of a growing Church, the 632 delegates to the 1950 Milwaukee Convention determined to launch upon a vigorous "Conquest for Christ." They resolved to do so after hearing glowing reports from our Church's far-flung mission fields, both at home and abroad.

They were convinced that the words of the Prophet Isaiah, addressed to the believers of twenty-seven centuries ago, were addressed also to the Church of the twentieth century in the year of our Lord: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations. Spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles." Is. 54:2-3.

We Want to Fall in Line

After reviewing the reasons which lay behind the Milwaukee action, and after envisioning the many blessings which will follow upon our participation in this program, our congregation voted: "Yes, we want to do our part."

We want to do our part to support and to further the extension of the Kingdom; we want to accept our proportionate share of the growing responsibilities which the Lord is presenting to our Church; we want to fall in line and march in harmony with the

r units in our synodical group who accepting this Ten Million Dollar ansion Program as their own; we t to march shoulder to shoulder the other 5,000 congregations of Synod in this mighty crusade for Savior.

a Sacrifice of Personal Interest

Our congregation said "Yes" to this gram of our Synod just at a time n we were completing plans for construction of an expensive unit ch is to be added to our own house worship. We did so because we felt t our local needs dare never keep from doing our proportionate share meeting the opportunities which front our beloved Church.

The reports of our Church's progs which have been coming to us ough our periodicals — progress in missions at home, where two new gregations were opened every week ing 1947, 1948, and 1949 and where usands upon thousands of American lts are joining our churches every r; and progress in our foreign mis- fields, where we have entered en new countries since the close of rld War II — these reports conced our congregation that we could say "No" to our Synod's plea help to undergird its world-wide gram.

We Know What It Means

Our congregation said "Yes," beuse we know what it means to be thout a pastor. In our brief history have experienced a vacancy of the storal office and know the handicap operating without the guidance of spiritual leader.

Today there are more than 200 cant pulpits in our Synod. These lpits are vacant, and these congretions are without pastors, because r Church has not produced a suffint number of trained men to man se posts. There are communities in r own District where new congregans could be started, but we must ncede that there is not a sufficient mber of trained men to start the rk — unless we take them from aces where they are already badly eded.

Added to the above is the fact that r seminaries and teachers' colleges e even *now* operating beyond capacity. Surely, all of us must recognize e necessity of improving and exnding these institutions if our Church to continue its glorious conquests r the Savior. How could we say ything but "Yes" to such a program expansion?

Conscious of Obligations

Our congregation said "Yes," beuse it is conscious of its obligation always to be about the Father's business. In slightly more than 25 years it has grown from a struggling mission station to a self-sustaining congregation. During the recent past it has shared an active interest in securing three additional churches for our Synod in this community.

It is keenly aware that a number of large residential areas in our city continue to present "open doors" to the Lutheran Church. It is a matter of deep concern to us to see acres and acres of new residential rooftops with no steeple rising out of the center. Yards and playgrounds resounding with the chant of happy children with no classroom available to invite them for spiritual guidance provide an inescapable challenge to us whom the Savior has commissioned to "Feed My lambs!"

These same conditions exist in many cities and communities of our land. The two million dollars which have been requested by our Church's Board for Home Missions (only one fifth of the contemplated $10,000,000) to help alleviate these conditions are surely inadequate to meet the needs of the hour.

Our congregation thought, too, of the millions upon millions of redeemed souls in distant lands who are lingering beside the abyss of eternal perdition — souls so desperately in need of the message of salvation which our Church has in its truth and purity. We thought of the spiritual confusion, the deep and dark despair, so evident throughout the world today.

Confronted by all these undeniable needs, our congregation resolved: "Yes, we will do our part, as God gives us courage and ability, to assist in our Synod's great 'Conquest for Christ.'" What will *you* and *your* congregation do? Dare anyone do less?

Committee on Doctrinal Unity Reports

Another fine meeting of the Fellowship Commission of the American Lutheran Church with the Committee on Doctrinal Unity of The Lutheran Church — Missouri Synod was held in Chicago on Thursday, October 4, 1951. The meeting was conducted in an atmosphere of mutual Christian candor and confidence, and God-pleasing progress is being made.

The all-day session, from 9:30 A. M. to 9:00 P. M., concerned itself with a frank evaluation of the present status. There was conscientious and constructive discussion of the problems confronting us in the fields of Christian doctrine and Christian practice. Reports were presented and discussed by both groups on synodical reactions to our negotiations on the basis of the *Common Confession.*

It was resolved that a meeting of the two committees be held on March 10 and 11, 1952, for an intensive and thorough study and discussion of the doctrine of church fellowship with its modern implications. The two subcommittees, comprising four men, will meet on November 15 to study problems and formulate statements referred to them by the larger committees.

The Committee on Doctrinal Unity again encourages the members of Synod to avail themselves of the service of this Committee, which stands ready to appear before any group for a study of the *Common Confession.*

We request your continued prayers for the guidance and blessing of our heavenly Father upon the labors of our Synod also in this important field.

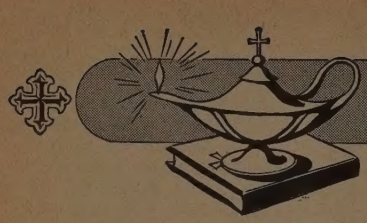
WERNER JÜRGENS, *Secretary*

A Fair Critic of Luther

An interesting observation is brought to us by *Le Luthérien Français,* Paris, July, 1951: A Father Congar of the Preaching Friars of the Dominican Order of monks recently gave a series of lectures in the principal cities of Alsace on the theme: "Luther, the Drama of a Man and of Christianity" (*"Luther, drame d'un homme, drame de la chrétienté"*). In the course of his lecture Fr. Congar paid a fair tribute, usually rare in Roman circles, to the memory and to the work of the Great Reformer. Having first set forth the "criticism" that Luther sought nothing but purity of doctrine and life ("always that sin and grace"!) to the detriment of the many other riches in the plenitude of the Church, the Dominican lecturer recognized that the tragedy of the division of the Church was due less to the impetuosity of Luther than to the Roman Church itself. He stated that the Catholic Church had refused a reformation of its head and members for centuries; a reform long recognized as a crying need while the Church merely convoked councils to discuss "monks' cowls and scandals." By such refusal, said the Reverend Father Congar, "the Church herself prepared and brought about the catastrophe."

The *Luthérien Français,* in reporting these lectures by a Dominican friar, adds, "as for us, we should thank God that He gave to Luther exactly that strength and perseverance to seek first of all purity of doctrine and life."

R. T. DU BRAU



Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—1 Peter 2:9.**

An Impressive Tribute to the Bible

Again and again the Bible's enemies have prophesied its demise. They have attacked it in every conceivable manner. But the Bible is not dead; it is very much alive and doing its God-given task of saving sinners. Not only is it still the best seller, for which people are willing to pay good money, but publishers are ready to invest thousands of dollars in Bible commentaries. They are convinced that a sufficiently large number of Bible readers is interested in good commentaries to buy them. *The Interpreter's Bible,* now being prepared under Dr. George Buttrick's general editorial direction, is costing the publishers more than a million dollars. That is quite an investment even for our days of cheap money. The publishers are, however, convinced that the sale of the commentary will more than cover the initial cost.

In this connection a remark by one of the editors regarding the changed attitude of many present-day Biblical critics bears repeating. He says: "[They] have come to realize that many extreme positions [of higher criticism] which were widely held at the beginning of the 20th century should be either utterly rejected or at least corrected in the direction of a qualified conservatism." Many of the Biblical critics still have a long way to go in that direction; it is, nevertheless, a good sign that they are on the way. The important fact is that all the critics of the past have not succeeded to destroy the Bible. As one put it: "We have taken the Bible apart; but after we are all through doing that, it is still here, and the question is: What are we going to do with it?" Have no fear; Christ declares: "Heaven and earth shall pass away, but My words shall not pass away" (Matt. 24:35).

Ambassador to the Vatican

So many issues seem to be snarled up together in this matter of an ambassador to the Vatican that it is hard to form a clean judgment.

Is the whole thing simply a political device for garnering Roman Catholic votes in the next elections? Does the President simply mean what he says, that he wants to maintain relations with a power that is waging a war against Communism on a world front?

Or do former considerations enter in, that the Vatican is a sounding board for world politics and we need an official ear to the ground?

The basic trouble is one to which the LUTHERAN WITNESS has referred before. An ambassador is an official representative of his government to another sovereign government. The Roman Pope is such a sovereign. But who are his subjects? The inhabitants of the Vatican State? That is hardly a world-wide government.

Or is every Catholic everywhere a subject of the Roman pontiff? If that is so, then does it mean that General Clark is ambassador to, among others, twenty-five million citizens of the United States?

Doubtless Roman Catholics themselves would be first to disavow any such intentions.

Governments have often in times of stress sought to acquire the allegiance and good will of groups of Christians. They tried that when the groups were large enough that the good will was necessary. Constantine tried it back in the fourth century and made Christianity the official religion of the Roman Empire. More than that, he tried to get Christians to drop their disputes so that this group would be as big as possible.

Is that what is going on now? First the President requests Protestants to drop their mutual differences, and then he acknowledges the solidarity of the most numerous single body within Christendom.

Is that what is going on?

A Golden Anniversary

1951 should not pass without belated but sincere tribute to the organization now fifty years old which has done so much to foster Christian welfare work and raise its standards among us, the Associated Lutheran Charities.

In the keynote address at the anniversary convention, May 8, 1951, at Sioux City, Dr. H. F. Wind swiftly sketched the changes in the world during these fifty years, the achievements in city missions and child welfare and hospital care and care for the aged, and the challenges for the future. Among the latter are paramount the more adequate training of institutional chaplains and the training of Christian social workers.

Our agencies have learned not simply to yield to the pressure of State aid, but they have envisioned more and more clearly their task of ministering to the total selves of men wherever they could find them, and to meet the shocks of change always with the same intention: to free the redeemed heart of the Christian for even fuller service to his needy brother. That is indeed a golden legacy.

Religion and the Stability of Marriages

The monthly publication for servicemen, *A Mighty Fortress,* issued by the National Lutheran Council's Bureau of Service to Military Personnel, recently carried the following interesting item.

"Active church members have the greatest record for successful marriages, participants in the annual workshop of the American Institute of Family Relations in Los Angeles were told.

"Reporting on a survey he had made, Joseph B. Henry, of the Institute's educational department, said in second place for marital success were those who, while no longer active in church work, attended Sunday school and church regularly beyond childhood into their early adult years.

"Third place, according to the survey, is held by couples who, although not closely identified with a church, had a wedding ceremony performed by a clergyman. Justice of the peace marriages are in the greatest danger of failure."

"Another report revealed that marriages between par-s of different faiths are two or three times as likely end in divorce as when persons of the same faith are ited."

The Survey of the American Institute of Family Rela-ns reveals nothing new to the Christian. The Church s always been aware that there is a close tie-up between living Christian faith and happy marriages. Nevertheless, is heartening to learn that a scientific survey confirms at the Apostle wrote to Timothy, 1 Tim. 4:8: "Godliness profitable unto all things." Christianity is, after all, greater power in human life than atheistic Communism d godless evolution would have us believe.

'as It a Surprise?

Just exactly what may have moved President Truman come forward at the present time with the proposal to present the United States at the Pope's headquarters by officially appointed ambassador is not known and prob-ly will never be revealed. It is hardly to be assumed, wever, that the idea spontaneously originated in his own nd and developed into action without consultation with ners and encouragement from without the White House. seems very possible that Roman Catholic influence was ought to bear. Rome is always on the alert for advan-ges for itself and from time to time sends up trial balloons see what chances of success there may be for its machi-tions. Perhaps the ambassador-to-Rome idea was such.

If this theory is correct, the reaction of Protestantism ust have been a distinct surprise if not a shock. Rome on rious occasions in the recent past has rather contemptu-sly pointed to the disunited state of the Protestant urch as indicated by the many different bodies into ich it falls and the doctrinal divergencies among them. is, it was suggested, revealed the inherent weakness of otestantism, which foreshadowed its ultimate downfall, d the natural sequel would be the return to one true urch, the Roman Catholic Church.

As the recent events showed, Protestantism is not as ak as was supposed. Though there are many Protestant urch bodies in the United States, they are of one mind the Papacy, as totalitarian an establishment as the world s ever seen. And the time to resist its encroachment is the very beginning. The ambassadorship to the Vatican but an initial step. What it might lead to in the future anybody's guess, but Protestantism is aware that the pe does not wear his triple crown as an empty symbol. will have nothing to do with any of ese crowns. On that point, Protes-ntism is united, and may it remain so.

n International Spy Ring?

One of the arguments frequently ad-nced in connection with the Presi-nt's proposal to send an ambassador the Vatican is that the Pope has access information which is unavailable to r intelligence service. The argument ntinues to explain that the Roman tholic Church has many hundreds of llowers behind the iron and bamboo rtains which are able to make informa-n available to the Vatican and through to the West. The argument is then inted up by showing how the Roman Catholic missionaries informed their headquarters that the Japanese were violating their mandate over the Pacific islands by fortifying them, long before either Washington or London were aware of it.

One begins to wonder whether this argument does not reveal some of the very dangers which are causing such an outcry. It certainly indicates that our movements may also be reported to the Vatican City by these same informers. Thus the Roman Pontiff knows not only what our enemies are doing, but he knows also what our friends are doing.

More serious even than this is the implication it has for our missionaries. If Roman Catholic missionaries are potential informers to their home government (i. e., not to the United States, but to the Vatican City), could not our future enemies assume that all missionaries are spies for some foreign power? Would not our own missionaries be among the first to fall victims when a war is declared? Are we going to imply that our missionaries may also be a part of an international spy ring and thus put the Church's work in jeopardy? This is only one of the many tragic results when the powers of the Church and the State are united in political affairs.

Recognition Given for Long Service

The cut on this page shows employees of Concordia Publishing House gathered at a special testimonial dinner in honor of long-time workers, such as had completed twenty-five and fifty years of continuous faithful work at our Synod's printing establishment.

The Editors of the LUTHERAN WITNESS extend their hearty congratulations for the long-time service these jubilarians have rendered. Without their aid our Publishing House could not have so successfully functioned all these decades.

The Editors of the LUTHERAN WITNESS particularly feel their indebtedness to them. Though the Editors' job is to select and prepare for publication the many articles and countless items that reach the editorial office, it is nevertheless true that without the sympathetic support and the special skills at our printing house, our church paper would be a sorry sight. Incidentally, the fact that these employees have served for so many years is indicative of good management and labor relationship, such as should exist at a Christian establishment where all are working for the same cause, the spreading of the Gospel of our Lord Jesus Christ and the building of His Church.

Special Testimonial Dinner on October 5 at the Saum Hotel Honoring 61 Concordia Publishing House Employees Who Have Reached Their 25th and 50th Service Milestones

The Rev. Kenneth Hoffmann, Chaplain of the Lutheran Hospital, Vicksburg, Miss., and Secretary of the Board of Directors of Concordia, was the main speaker. The 50-year jubilarians received a gold-enamel service pin from Concordia; those having served 25 years a gold service pin. Both groups received also a cash award

News

WORLD

Large corporations were urged to contribute a full five per cent of their income to religious, charitable, and educational purposes in a report by two eminent business economists. Authors of the report, entitled "The Five Percent," are Beardsley Ruml and Theodore Geiger. Corporations cited for their pioneering efforts in the use of a full 5 per cent of their income every year for charitable work and education include Sears, Roebuck and Co., Ford Motor Co., Bulova Watch Co., and R. H. Macy and Co.

Bingo games are to be halted in the Roman Catholic churches of Chicago according to an order by Samuel Cardinal Stritch, Archbishop of Chicago, unless the churches' financial needs make it urgent to raise money this way. According to the Chancery office, about 40 parish churches run regular bingo games. The office would not say how many would be affected by the cardinal's order.

J. Edgar Hoover, Director of the FBI, in a letter to the Christian Home League, gave recognition to its efforts to re-establish the family altar in America's homes. He stated: "By religious training in the home, the foundation stone upon which our country has been built will be strengthened and both God and our nation will be served."

Bach in Cuba! This sounds strange. But largely because of the suggestion of several Lutherans, Dr. Sánchez Arango, Minister of Education of the Republic of Cuba, in July arranged a concert honoring the famed Lutheran composer Johann Sebastian Bach. The program, attended by almost 3,000 Cubans, featured Bach's Suite No. 3 in D Major, his Concerto in A Minor, and his Cantatas No. 11 and 50. The latter two were sung in the original German. Although a few performers were Lutheran, most members of the chorus and orchestra were Roman Catholic.

"Mr. Texas," Evangelist Billy Graham's full-length color and sound movie, was viewed by 20,000 persons at its *première* in Hollywood Bowl. The film is described as the "world's first Christian western."

CHURCH

Lutheran Resettlement Service, which has placed a total of 25,468 former D. P.'s in America, is supporting a proposal to Congress that the resettlement deadline be extended six months to the end of 1951. Processing in Europe, beyond L. R. S. control, has recently slowed immigration of D. P.'s to a trickle. L. R. S. executives would like to bring another 1,000 ethnic German refugee family units into this country by year's end. The D. P.'s are encouraged to join established Lutheran churches of their new home, and whenever a language group is large, special services are begun. L. R. S. spiritual service also includes distribution of Bibles and church periodicals in the languages of the D. P.'s.

Nearly two thirds of the $909,401.57 loaned by Lutheran Resettlement Service to incoming displaced persons between 1948 and the present has been repaid. Most of the amounts were loaned to the penniless newcomers for their transportation across country to their new homes. Their ocean trip is paid by the U. S. Government through the International Refugee Organization. The repayments come in installments of $20 to $100 and total an average of $40,000 a month.

Dr. Herbert H. Umbach, professor of English at Valparaiso University, is author of a book, *The Prayers of John Donne,* just published by Bookman Associates of New York. Dr. Umbach is a recognized authority on the early 17th century British poet and clergyman. His book is a companion of *The Poetry of John Donne,* by Doniphan Louthan, professor of English at North Carolina State College.

LUTHERANS

Chicagoland Lutheran Children's Choir recordings "Whatever God Ordains is Good" and "Jesus, Lead Thou On" were used effectively at a funeral home service by Pastor H. Poellot when hymn singers were unobtainable. The funeral director and the audience were touched by the music and content of these beautiful hymns. For the funeral director and the pastor the use of hymn recordings as part of the service, not simply as background music, was a "first."

The Second Assembly of the Lutheran World Federation is to be held at Hannover, Germany, July 25 to August 3, 1952. One of the chief speakers will be Dr. Eivind Berggrav, former bishop of Oslo and Primate of the Church of Norway, on the subject: "Church and State — the Lutheran View." LWF intends to print a directory of Lutheran churches of the world in time for the assembly. A committee at Hannover is preparing a special hymnal, which will contain the best traditional Lutheran hymns in English, German, and Scandinavian.

Cornerstone Laying in Cuba

The picture shows Mr. Rodríguez, mayor of fast-growing Martí, a suburb of Havana, congratulating eighty future Lutherans on the occasion of the cornerstone laying of their first chapel and school. The school will bear the name "Clara L. Maass," in memory of the Lutheran nurse from New Jersey who fifty years ago died in Havana to prove the causes of yellow fever. Her heroic act was honored this year by the issuance of 3,000,000 Cuban stamps carrying her picture and that of Lutheran Memorial Hospital, Newark, N. J., from which she was graduated in 1895. Thus far the future Lutherans of Martí have held their services in crowded homes and in the open air. Their pastor is the Rev. F. Pankow, who also holds Spanish, German, and English services in his rented home at 304 24th St., Vedado, Havana. Pastors Pankow, Ray Bowles and Blas Serrano now work among nine groups in Cuba and on the near-by Isle of Pines. A fourth worker is expected to take over the work on the Isle of Pines in the near future.

"Bad Boll" in Britain

St. John's College, Oxford, was the uresque setting of the conference Lutheran pastors working in Great tain. In the historic halls of this college from September 4 to 6, ologians of The Lutheran Church — souri Synod, spearheaded by Dr. H. ms, First Vice-President, discussed ish problems and doctrine with pastors from 8 Lutheran groups — glish, German, Estonian, Hungarian, vian, Polish, Norwegian, Swedish. The three-day interchange was hlighted by the solid statement of doctrine of Scripture in the contri- ions of Prof. M. Naumann of Con- dia Seminary, Springfield, Ill., and Pastor Stoy, Polish pastor of Brad- d. In summing up, Dr. Harms called uncompromising Lutheran loyalty Scripture. Christ is central to all preaching and to all endeavor of h Christian man, and Christ is ours Scripture. Therefore no white- ing of Scripture!

Dean Taul, head of the Estonians, d glowing tribute to the American ologians for their downright decla- ion of doctrine, helpfulness, and diness to understand the problems work in Britain. The chairman of Lutheran Council of Great Britain, Rev. E. Geo. Pearce, pastor of two glish Lutheran congregations in ndon, climaxed by showing the gress through such frank theological cussions in the understanding and preciation of one another's positions d problems. Such progress gave e of yet closer understanding and rking in the great task and oppor- ities that lie ahead.

E. George Pearce

"Bad Boll" Conference at Oxford, England

Group of Lutheran pastors and workers who met for theological discussions with Missouri Synod Commission headed by Dr. H Harms. The conference took place in one of Oxford University's colleges — St. John's, founded in 1555

Slovak Synod Convention

The 34th Convention of the Slovak angelical Lutheran Church was held m August 14 to 21 at the Evangelical theran Institute for the Deaf in troit, Mich., with members of the st Slovak Lutheran Congregation of t city (the Rev. Andrew Daniel, D., pastor) serving as hosts.

Feature essay of the convention was sented by the Rev. J. S. Bradac, D., on *"The Common Confession."* ter carefully studying and discussing detail this doctrinal document, not ly in its English text, but also in vak translation prepared especially the benefit of older pastors and lay legates, the convention came to the viction that "The *Common Confes- n* does not contain anything contrary the Word of God and the Confessions the Lutheran Church" and therefore gards the document as sufficient sis for further negotiations with er Lutheran bodies toward the ainment of true unity of doctrine and practice." In unanimously "expressing its agreement with the doctrines set forth in the *Common Confession* and granting its consent to the course of action as outlined in the resolutions of The Lutheran Church — Missouri Synod," the Slovak Synod instructed its Floor Committee to bring to the attention of its sister Synod, in the form of an addendum to the official resolution, "pertinent observations which may help in arriving at any clarification or expansion of the *Common Confession.*"

For the first time in its 49-year history the Synod was privileged to hear a layman present an essay. Speaking on the subject "Why Some Congregations Grow and Others Stand Still," Mr. Andrew Duda, Jr., of Slavia, Fla., advanced the opinion that "one sermon on Sunday is not enough to keep a member of the church growing spiritually." In his simple and clear presentation he stressed the importance of an individual, family, and group Bible study program.

Each morning session was begun with a service at which a sermonet was preached on one part of the Third Article of the Apostles' Creed. In his sermon at the opening service the Rev. John Daniel of Streator, Ill., urged his listeners to "ask for the old paths, where is the good way, and walk therein." At an evening mission service, the convention heard a sermon preached by the Rev. S. D. Kostelny, recently returned from the Synod's mission field in Argentina. Two festival services were held on Synodical Sunday. Using as his example the New Testament church at Ephesus, which was orthodox but whose members had grown cold, President of Synod, the Rev. Paul Rafaj, appealed to his hearers at the Slovak service to be steadfast not only in teaching but in the demonstration of true Christian love. At the English service the Rev. J. J. Pelikan, Sr., of Chicago, emphasized the necessity for the operation of the Holy Spirit in daily Christian living, saying that "while our Church does have a unity of faith and does possess true Biblical teaching, unless we practice these teachings in Christian love, true doctrine is meaningless."

In the elections, the convention gave a strong voice of confidence to its present officials. The Rev. Paul Rafaj was re-elected for his second term.

Three new pastors and two congregations were received into membership.

September, 1952, was set aside as a month of celebration in connection with Synod's Golden Jubilee.

Theodore A. Daniel

Bronxville School Dedicates New Building

The Brunn-Maier Science-Library Building of Concordia Collegiate Institute, Bronxville, N. Y., was dedicated on the afternoon of September 30 in connection with the annual Reformation service sponsored by the Lutheran Education Society. More than 5,000 persons made up the audience. President J. W. Behnken was the principal speaker. The Rev. Albert E. Meyer, president of the Institute, and the Rev. Herman J. Rippe, President of the Atlantic District, performed the rite of dedication. The Rev. George Wehmeyer of New York directed the 150-voice choir. The widows of the churchmen whose memory the building honors took part in the service.

Lutheran Free Church, St. Trinity Parish, Brussels, Belgium

The Lutheran Church in Belgium

Eglise Lutherienne Libre de Belgique Paroisse De La Sainte Trinite! That's the sign that greeted us on Quai De Willebroek in Brussels the evening Dr. W. Roehrs of our St. Louis Seminary, Prof. M. Naumann of our Springfield Seminary, and the undersigned arrived in the capital of Belgium on our way from the German to the Oxford "Bad Boll" Conference. Pastor Corneil J. Hobus had met us at the air station and after we had registered at the hotel was taking us to his home for an evening lunch. On his way he stopped to show us the store which serves his congregation in Brussels as a church home.

Trinity Lutheran Church of Brussels, in fellowship with The Lutheran Church — Missouri Synod, has a membership of about 40 souls at the present time. Their pastor, who had been a Methodist chaplain in the Belgian army and whose forefathers had served as Baptist pastors in Holland, in November, 1949, asked to be received into the Lutheran Church. On July 23, 1951, he was colloquized by a conference of Lutheran pastors of the French and Belgian Free Churches. His congregation had then called him as their Lutheran pastor, and we were in Brussels for the purpose of ordaining him.

On the evening of August 31 this interesting ordination service was held with about 35 of his people present. Pastor F. Kreiss of Paris, President of the Ev. Lutheran Free Church of France, conducted the service in French. Dr. A. Grumm preached a short English ordination sermon, which was interpreted in French by President Kreiss. The ordination proper was conducted by the representative of the Missouri Synod and again repeated in French for the benefit of the congregation. Pastors A. F. Michalk and S. Erik Peyser from France and Lambert Hellings of Antwerp, Belgium, as well as Dr. Roehrs and Professor Naumann participated in the ordination service. All of them addressed the assembly briefly, Dr. Roehrs and Professor Naumann in English, which was translated into French by President Kreiss.

The beginnings of the Lutheran Free Church of Belgium go back to 1934, when a layman, now Pastor L. Hellings, became a convert to the Lutheran Church and began to instruct and preach to three men in Deune. Later Pastor Hellings began to preach to a group of people in Antwerp and in 1939 was received as a pastor of the Lutheran Church in fellowship with us by means of a colloquy. He had, by the grace of God, built up quite a congregation when the war broke out. This was reduced to about 12 souls at the end of the war. Today the little congregation numbers 40 souls again and is looking about for a location for church and parsonage. They have in mind a very well-located corner near the church and believe that if they can erect a building of their own, the opportunity to reach the Flemish and the French-speaking people will be greatly increased. As Pastor Hellings puts it: "The Belgian people are trained to go to a church building when they do go to church, and that part of their training stays with them even after they have lost most everything else connected with their early religion."

The same situation obtains in Brussels, where Pastor Hobus is busy at work among the French-speaking people. He and his good wife follow up the Lutheran Hour contacts in Brussels and throughout Belgium and talk to the people they meet in this manner about their soul and about Christ, who can help them. They have at least 1,000 names on the list throughout Belgium. Theirs is the only Lutheran church in Brussels at this time, and both the church at Antwerp and that at Brussels are the only churches where Lutheran services are conducted in the native Flemish and French. Like Pastor Hellings, Pastor Hobus believes that if they can get their own church building in Brussels, it will be much easier to get former Roman Catholics to come to the church service.

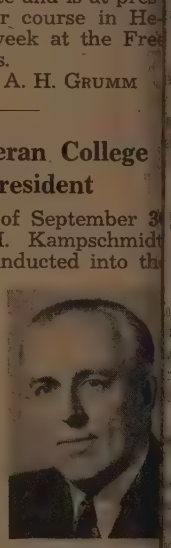
Other Lutheran groups have taken Belgium under consideration as a mission field. Thanks to the grace of God, today our Synod is already represented in this field by two native pastors, who are working among their own people actively and with great mission zeal. These men and their congregations need our prayers and support.

It may be of interest to know that the newly ordained pastor at Brussels is a university graduate and is at present taking a refresher course in Hebrew three times a week at the Free University in Brussels.

A. H. GRUMM

Immanuel Lutheran College Has New President

On the afternoon of September 3 the Rev. William H. Kampschmidt, M. A., was solemnly inducted into the office of president of Immanuel Lutheran College, Greensboro, N. C., by the Rev. Karl Kurth, D. D., Executive Secretary of the Missionary Board of the Synodical Conference. Immanuel College is the school where Negro men and women are trained for the Lutheran teaching and preaching ministry.



President William H. Kampschmidt

The installation service in the college chapel was attended by many alumni of the college and by numerous Negro and white friends. The service was preceded by an academic procession comprising the president-elect, the officiating Executive Secretary, the members of the college Board, the college faculty, representatives of neighboring educational institutions, numerous Negro and white pastors of the Southeastern District, and the college choir. Dean R. O. L. Lynn was the liturgist. The college choir, directed by Mrs. Geraldine Westerband, sang appropriate anthems. Professor Buls, who joined the college faculty in Septem-

, was the organist. Dr. Karl Kurth livered the address and was assisted the installation rites by Dean R. O. Lynn and the members of the col- e board.

In his inaugural address President mpschmidt asked those in attend- e to implore the Lord to give him ength, ability, and wisdom to carry t successfully the duties of his presi- ncy to the glory of God and to the vation of many precious souls.

President Kampschmidt was born St. Louis, Mo., in 1894. After gradu- on from Concordia Theological minary, St. Louis, in 1917, he served traveling missionary in northern nnesota for three years and then as stor at Wadena, Minn., with the eaching stations of New York Mills d Aldrich. In the summer of 1924 e Missionary Board of the Synodical nference called him as professor and gistrar at Immanuel Lutheran Col- ge. For twenty-six years he has also ld the position of treasurer and siness manager of the college in dition to his regular teaching duties. 1937 the University of North Caro- a granted him the degree of Master Arts in History.

In 1918 President Kampschmidt arried Miss Irma Clara Bode of . Louis, Mo. Their marriage was essed with three children, two ughters and one son.

Southern Nebraska District Working with God

The campus of Concordia Teachers ollege at Seward was the scene of uch activity when more than two ndred delegates gathered for the neteenth convention of the Southern ebraska District, August 6—10.

The keynote of the convention's usiness was sounded by President A. . Wegener in his opening address, ased on 1 Cor. 3:9: "We are laborers gether with God." Synod's President, r. J. W. Behnken, stressed the same ought in the convention sermon, nd Synod's Stewardship Secretary, e Rev. J. Herrmann, made an appeal behalf of the "Conquest for Christ." he convention essay, ably presented y Prof. W. A. Baepler of Springfield, l., helped much to define the work f the Church in which we are engaged. is theme was "The Church: Its Na- ure and Its Function."

Evidence of participation in the Kingdom work was given when the Mission Board revealed that 33 parishes nd 21 workers are being supported within the District. Individual mis- ionaries reported a rich harvest of ouls.

Financial reports showed healthy progress in Christian giving, and an ncreased budget was adopted.

The Board for Parish Education, through its chairman and its executive secretary, encouraged all congregations to have a complete program for the Christian education of its members on all age levels.

A special vote of appreciation was accorded to our veteran university chaplain, Pastor H. Erck, who resigned because of illness after twenty-seven and a half years of blessed service among the youth attending the University of Nebraska; also to Pastor O. A. Graebner for his many years of faithful work as member of the Mission Board.

The five District officers were re-elected, namely: President, Pastor A. F. Wegener; Vice-Presidents, Pastors H. F. Krohn and H. Hopmann; Secretary, Pastor P. Sellman; Treasurer, Prof. H. L. Hardt. Whereas the incumbents of these five offices formerly constituted the Board of Directors, this Board was enlarged by ten additional men to include also the members of the Mission Board, Board for Parish Education, and Stewardship Board. This change was felt necessary to facilitate the ever-expanding work of the Kingdom within the Southern Nebraska District.

Jansen, Nebr. L. E. VOGEL

Edwin A. Hoffmann, em. (May 7, 1887, to September 12, 1951), graduated Concordia College, Milwaukee, and Concordia Seminary, St. Louis, 1910. He served his Lord faithfully at Muskogee, Okla., 1910 to 1912; at Hartley, Iowa, 1912 to 1925; at Zoar Congregation of Milwaukee, 1925 to the end of April, 1950, when he retired because of ill health. He is survived by his wife, Helen, née Sprengeler, two daughters, and one son. Funeral services were conducted at Zoar Lutheran Church by the undersigned, successor to Pastor Hoffmann. Burial at Graceland Cemetery, Pastor Rudolph Graebner, a classmate and intimate friend of the deceased, officiating.
WALDEMAR E. HINCK

Adolph Kastner (October 27, 1876, Lewiston, Minn., to August 14, 1951, Milwaukee, Wis.), son of Wilhelm and Mathilde Kastner; graduated Teachers' Seminary, Addison, Ill., 1897. Taught in parish schools at Zion, Hinsdale, Ill., 1897 to 1901; Zion, Bensenville, Ill., 1901 to 1912; St. John's, Plymouth, Wis., 1912 to 1914; Holy Ghost, Milwaukee, 1916 to 1918. In 1898 married Rose LeFeber; is survived by eight children and other relatives. Funeral conducted by undersigned on August 17; burial at Graceland Cemetery, Milwaukee.
H. J. MUELLER

H. William Schweppe (February 10, 1872, Frotheim, Westphalia, Germany, to September 15, 1951, St. Louis, Mo.), graduated Concordia Seminary, Springfield, Ill., 1897. Missionary in and around Petoskey, Mich., 1897 to 1906. Pastor of St. Paul's Congregation, Sadorus, Ill., 1906 to 1941, during which time he also taught in the congregation's parochial school. Retired in 1941 because of failing sight and hearing. Moved to St. Louis, Mo., and affiliated with Bethlehem Congregation, where his daughter Olga has been the kindergarten teacher for 30 years. Assisted his own pastors at Bethlehem and other North St. Louis pastors until two years ago. In 1898 married Clara Brandhorst, who survives him together with two daughters and four sons. The departed had prepared his own funeral sermon on 1 Tim. 1:15, testifying to the glorious comfort that sustained him throughout his life and inviting all who mourn his passing to continue to avail themselves of the same. The undersigned conducted the funeral services at Bethlehem, St. Louis, on September 18. The Rev. E. C. Krause conducted the committal services at New Bethlehem Cemetery in St. Louis. EDWARD A. KRAUSE

William H. F. Bandt (Fort Wayne, Ind., September 5, 1907, to September 4, 1951, San Diego, Calif.), son of Wm. W. and Eliza Kanning Bandt; graduated Concordia Seminary, St. Louis, 1930. After a year's study at Columbia University, he became institutional missionary in Eau Claire and Chippewa Counties, Wis. In 1943 he was commissioned as chaplain in the United States Army, serving until spring, 1951. The Armed Services Commission soon thereafter called him as service pastor at the San Diego Center. In 1933 he married Elizabeth Harden, Augusta, Wis., who survives him with three children and one brother. Funeral services at the Lutheran Church of Our Redeemer, Eau Claire, Wis., on September 13, the Rev. Herbert Juneau officiating. Chaplain A. G. Hemer was in charge of the military committal service in Forest Hill Cemetery.

Otto Louis Herman Mueller (Chicago, Ill., September 24, 1876, to October 6, 1951), son of Bernhard and Hermine Helwig Mueller, graduated Teachers' Seminary, Addison, Ill., in 1897. He served a total of 42 years as teacher at Frankenmuth, Monitor, and Macomb, Mich.; Forest Green, Mo.; Jacob, Ill.; and Blue Point, Altamont, Ill. Practically during his entire career he served also as organist and secretary of these congregations. Retired in 1940 and made his home in the Blue Point community until several months ago, when he moved to Altamont. In 1900 married Mary Daenzer, Frankenmuth, Mich. The couple celebrated their fiftieth wedding anniversary in 1950. The deceased is survived by his widow, three sons, four daughters, twenty-six grandchildren, four great-grandchildren, and one sister. Another son died in World War II. Funeral services at Immanuel Church, Altamont, Ill., by the undersigned. Burial in Blue Point Cemetery, five miles north of Altamont, Ill. JOHN W. MEYER

DEATH NOTICES

The Rev. George H. Koch, em., died October 18 at Garner, Iowa. Burial October 22. M. J. KLAUS

The Rev. Walter G. Buchschacher, pastor of Trinity Lutheran Church, Waco, Tex., died October 8. Burial October 10.
JOHN L. HERZOG

New PUBLICATIONS

Proceedings of the Sixty-Ninth Convention of the Western District of The Lutheran Church — Missouri Synod. Held at Concordia Seminary, Saint Louis, June 18 to 22, 1951. Concordia Publishing House, St. Louis, Mo., 1951. 142 pages.

The *Proceedings* contain, in addition to the reports of the various committees and enterprises of the District, two doctrinal essays in complete form: "The Office of the Keys and Its Implications for the Modern Congregation," by the Rev. George W. Wittmer, and "The Christian Family in the Modern World," by Prof. Richard R. Caemmerer.

Convention Proceedings, Associated Lutheran Charities Fiftieth Anniversary. Sioux City, Iowa, May 8—11, 1951. Published by Associated Lutheran Charities, 115 Glenwood Ave., Buffalo 9, N. Y. 118 pages. $1.50.

This volume publishes a number of the principal addresses of the Sioux City Convention of the Associated Charities. The addresses cover a wide range of welfare activities — children, social work in general, counseling, care for the aged, hospitals, and nursing. Other papers are not published but are available from the Service Bureau: Rev. A. E. Frey, 600 South Brimhall Ave., St. Paul 5, Minn., along similar lines. These annual publications are resource volumes for professional and lay workers in our welfare agencies and chart the progress which Christian welfare work is making in our Church.

Education for Realities. By Arthur Carl Piepkorn. Valparaiso University Press, Valparaiso, Ind., 1951. 6×9; 47 pages.

Chaplain Piepkorn delivered the five addresses constituting this volume under the J. W. Miller Memorial Lectures at Valparaiso University, October, 1950. With Christian insight and literary skill he develops the proposition that Christian education can better fit for making a living, for a life of service, for better parenthood, for confessorhood, for heaven.

The Prayers of John Donne. By Herbert H. Umbach. Bookman Associates, New York, 1951. 109 pages, 5¾×8¾. $2.50.

A professor of English at Valparaiso University presents a volume regarding an author whose thought and form have come into a recent vogue. Dr. Umbach concentrates on the prayers, both in poetry and prose, of the seventeenth-century author and prefaces his edition with a splendid essay on Donne's idea of prayer. Previously Dr. Umbach edited *The Easter Sermons of John Donne.*

Church Etiquette for the Layman. By Erling Nicolai Rolfsrud. Augustana Book Concern, Rock Island, Ill., c. 1950. 4×6¼ 64 pages. 30 cents.

Some details suggested in this booklet, such as for weddings and funerals, may be matters of taste. Underlying the entire little volume, however, is a principle beyond taste: appropriateness and consideration in all of the life of church people together. Sections concern ushers, flowers, music, weddings, and funerals.

The Babylonian Genesis. The Story of the Creation. By Alexander Heidel. The University of Chicago Press, Chicago, c. 1942 and 1951. 6⅛×9¼; xi+153 pages. $3.50.

The author has published this completely revised second edition of his work by means of a synodical subsidy. An epic poem describing the origin of the Babylonian god Marduk and of the universe and other Babylonian creation stories are compared with Old Testament parallels. The author leaves the question open whether the first chapter of Genesis has borrowed from Babylonian sources or not and finds no violation of the doctrine of inspiration therein. But he maintains the superiority of the Biblical story on a number of counts.

MUSIC

Reviewed by Walter E. Buszin

OC-330. Six Chorale Preludes. By Healey Willan. Set II. Concordia Publishing House. $1.50.

Dr. Willan's second set of *Chorale Preludes* by Concordia Publishing House. Not transcriptions or variations. The master composer has become imbued with the mood and spirit of the text and produced polyphonic music in the various forms of the organ prelude, every number original and "churchly." The preludes, from two to six pages in length, are: "Now Let All Loudly" (*Lutheran Hymnal,* No. 28), "O Darkest Woe" (*Lutheran Hymnal,* No. 167), "In Peace and Joy I Now Depart" (*Lutheran Hymnal,* No. 137), "Praise God the Lord" (*Lutheran Hymnal,* No. 105), "Now Praise We Christ" (*Lutheran Hymnal,* No. 104), "The Royal Banners Forward Go" (*Lutheran Hymnal,* No. 168). The noble swan song "In Peace and Joy" is Luther's free rendering of the Nunc Dimittis. The last prelude is a majestic presentation of the Good Friday hymn Vexilla Regis, No. 168, a world-famous processional hymn.

TR 120. From Heaven Above. By E. V. Nolte. SSA. 18 cents.

The melody is introduced and developed in the Pachelbel manner, while the first soprano adheres to the *cantus firmus.* Both numbers are suitable for concerts and the Christmas season. "Dear Christians" may be sung on New Year's Day and other occasions.

TR 121. Dear Christians, One and All Rejoice. By E. V. Nolte. SSA. 18 cents.

In this number the first soprano sings the melody, while the other two voices weave a melody around the *cantus firmus* and introduce it with motifs gleaned from the hymn.

BA 27. Before Thy Throne I Now Appear. By J. S. Bach. SATB. 25 cents.

BA 27—BA 35 have been edited by Walter E. Buszin. The above was the swan song which the blind Leipzig cantor dictated to his son-in-law, Joh. Christoph Altnikol. In Europe this organ number has appeared in choral arrangement, and it has been made available with an English text by the editor. May be sung accompanied or unaccompanied.

BA 34. Jesus Is My Heart's Delight. Harmonized by J. S. Bach. SATB. 16 cents.

Another fine example which demonstrates what may be done with a chorale by alternating the lines with solo singing and choir, or by singing a stanza in a different key. A climactic effect is achieved when the choir sings every line of the fourth stanza in a richer and more embellished harmonization.

NEW ORGAN NUMBERS AND COLLECTIONS

No. 56. Canon in B Minor. By Robert Schumann. 60 cents.

Rarely heard today on concert programs, but it may still be considered a piquant and charming diversion.

No. 55. Four Slow Movements from the Sonatas. By Felix Mendelssohn. 75 cents.

Mendelssohn, like Guilmant, is a fine composer, who is undeservedly neglected by organists today. The *Four Slow Movements* are worthy material for church services.

No. 768. Adagio. By W. A. Mozart. 75 cents.

E. Power Biggs has arranged the simple melody in C major for the organ. The music has the unmistakable Mozart lilt sounding like the slow movement of a sonatina. No pedal. Three pages.

No. 769. A Mountain Spiritual Based on a Kentucky Folk Song. By Maurice C. Whitney. 75 cents.

A beautiful, slow melody, easy to play well arranged; suitable for a quiet, appealing number on a recital program since spirituals are hardly appropriate in a Lutheran service with its grand chorale and traditional liturgy.

Announcements

Ordinations and Installations

CANDIDATES

Ordained:

Pavel, Jan, St. Matthew, Columbia Heights, Minneapolis, Minn., by Pres. H. A. Gamber, Sept. 4.

Ordained and Installed:

Hensel, P. G., Trinity, Winkler, Man., Can., by Pres. L. W. Koehler, Sept. 23.

Jennrich, Walter, assistant, Cross, Milwaukee, Wis., by Reynold J. Lillie, Sept. 23.

Schulze, Paul, associate pastor, Holy Cross (Deaf), St. Louis, Mo., by Andrew Schulze, Oct. 14.

Ordained and Commissioned:

Fischer, Ralph, Mountain View, Calif., by William H. Schroeder, Oct. 7.

Husfeld, Monroe, missionary at large, Westchester, Calif., by Pres. Armand E. Mueller, Sept. 30.

Naatz, William C., Oak Grove Mission, Oak Grove, Oreg., by F. H. Krinke, Oct. 7.

Torgler, Robert, Redeemer, Baytown, Tex., as missionary in Houston, Tex., by H. F. Meyer, Oct. 10.

PASTORS

Commissioned:

Siepler, W. J., institutional missionary in the Nassau-Suffolk Counties, L. I., N. Y., by Louis H. J. Henze, Oct. 14.
Siesenthal, W. L., Eureka Dix Mission, Wyandotte, Mich., by W. E. Biesenthal, Oct. 7.

Installed:

Siesel, H. C., St. John, North Vernon, Ind., by W. C. Birkner, Sept. 23.
Siehner, A. J., St. Matthew, Meadow Grove, Nebr., by H. H. Sagehorn, Oct. 14.
Sriessner, Herbert E., St. John, Dumas, Tex., by H. F. Peiman, Aug. 5.
Sellwood, A. H., First, Glencoe, Minn., by Alf. R. Streufert, Oct. 7.
Sirsch, Paul J., Immanuel, Lima, Ohio, by L. J. Rausch, Oct. 7.
Seiswinkler, Frederick, Trinity, Ramona, Kans., by Geo. Klattenhoff, Oct. 7.
Srothman, Floyd W., Immanuel, Copperas Cove, Tex., by Robert P. Nerger, Oct. 7.
Sinsch, John C., St. Luke, Putnam Valley, N. Y., by Robert Haupt, Oct. 7.
Snorr, Carl W., Hope, Milwaukee, Wis., by C. A. Hardt, Sept. 30.
Surth, Homer H., Trinity, Paola, Kans., by B. J. Loesel, Aug. 12.
Sehenbauer, Herman C., Good Shepherd, Clayton, Ill., by Edwin W. Hahn, Oct. 7.
Sindemann, Ralph, Incarnation, Pompton Lake, N. J., by Louis H. J. Henze, Sept. 23.
Salkow, Em., St. Paul, Sheboygan, Wis., by Erich M. Keller, Oct. 7.
Silke, Oscar, St. Paul, Baltimore, Md., by Pres. Rudolph S. Ressmeyer, Sept. 30.
Seunaber, Elmer G., Holy Cross, San Antonio, Tex., by W. E. Schlecht, Oct. 7.
Sothe, Martin H., Immanuel, Charleston, Ill., by E. T. J. Birner, Oct. 7.
Schramm, N., First, Fosston, by N. F. Seebach; Immanuel, McIntosh, by D. E. Knick; First, Mentor, Minn., by Im. W. Bade, Sept. 30.
Sonntag, Martin H., St. John, near Sumner, Iowa, by Alfred H. Ernst, Oct. 7.
Steiner, Luther P. J., St. Matthew, Los Angeles, Calif., by Tobias H. Joeckel, Sept. 16.
Stroming, Karl, Immanuel, Loda, Ill., by Walther A. Eissfeld, Oct. 7.
Tensmeyer, W. H., Grace, Banning, Calif., by A. W. Hesse, Oct. 14.
Warnke, H. M., St. John, Covina, Calif., by G. C. Schramm, Oct. 14.
Wickham, Louis W., Christ, Austin, Tex., by Theo. De Laney, Sept. 23.
Wiegert, A. F. H., Zion, Farmersville, Ill., by E. F. Lutz, Oct. 14.

TEACHERS

Brottmiller, Grayson W., Immanuel, Waterloo, Iowa, by W. D. Oetting, Sept. 30.
Sinspahr, Cand. Walter, Trinity, Ludell, Kans., by John T. Schmidt, Sept. 2.
Horning, Harold E., Trinity, Sterling, Colo., by Bunde Skov, Sept. 2.
Orlowski, E. F., Messiah, Houston, Tex., by W. M. Schreiner, Sept. 9.
Rathe, Harold, St. Peter, Monte Vista, Colo., by Carl Hiller, Oct. 7.
Schmidt, Norman, Zion, Cleveland, Ohio, by C. T. Schuknecht, Sept. 9.
Wedel, Karl W., Mount Calvary, Milwaukee, Wis., by E. A. Neitzel, Sept. 23.

Cornerstone Layings

New Haven, Ind. Emanuel, St. Paul, Martini, Central School, Oct. 7.
Toronto, Ont., Can. Trinity, church, Oct. 14.

Dedications

Bismarck, N. Dak. Zion, church (basement unit), Sept. 9.
Fort Dodge, Iowa. Bethel, church, Sept. 23.
Gleason, Wis. Our Savior, church (basement unit), Sept. 16.
Kearney, Nebr. Zion, church, Sept. 9.
Plainview, Nebr. Zion, school, Sept. 30.
Pueblo, Colo. Trinity, school, Sept. 16.
Seattle, Wash. Seattle Lutheran School Association, Concordia Lutheran School, Sept. 16.
Sebewaing, Mich. Immanuel, church, Sept. 16.
Wabash, Ind. Zion, church, Sept. 30.

Anniversaries

Cross Plains, Ind. St. Paul, the 100th, Sept. 30.
Dorset, Minn. First, the 50th, Sept. 30.
Glencoe, Minn. First, the 75th, Oct. 7.
Hillsdale, Mich. St. Paul, the 25th, Oct. 14.
Merrill, Wis. St. John, the 75th, Oct. 14.
Norman, Okla. Trinity, the 50th, Oct. 14.
Ocheyedan, Iowa. St. Peter, the 50th, Sept. 30.
Pine Island, N. Y. St. Peter, the 50th, Sept. 9.
Upham, N. Dak. St. John, the 50th, Oct. 14.

Official Notices

Pastor R. W. Koepp, Brownton, Minn., has been appointed Visitor of the Third Circuit, South Minnetonka Conference, in place of Pastor Theo. Melinat, who has accepted other work in the District. — H. A. GAMBER, *President of the Minnesota District.*

The Rev. Theodore W. Schroeder of Brentwood, Mo., has declined the call to become the Assistant in the Department of Adult Education. — ARTHUR L. MILLER, *Executive Secretary*, Board for Parish Education.

After passing a colloquy under the chairmanship of Pastor E. George Pearce of London, England, and after writing an examination for the undersigned board, *Pastor Arnolds G. Rautensilds* is hereby declared eligible for a call in The Lutheran Church — Missouri Synod. — Signed: G. CHR. BARTH, D. D.; LOUIS J. SIECK, D. D.; F. A. HERTWIG, D. D., *Chairman.*

Requests

The Board for Parish Education's Family Life Committee has begun its special study of marriage, divorce, remarriage, and matters related to the family. Persons having significant studies or other data are invited to communicate with the director, the Rev. Paul G. Hansen, 916 Broadway, Denver, Colo. — OSCAR E. FEUCHT, *Secretary of Adult Education and Secretary, Family Life Committee.*

Anyone knowing of Lutherans moving to Tullahoma, Winchester, Shelbyville, Manchester, Cleveland, or Athens, Tenn., is asked to send names and addresses to the REV. HERMAN SCHERER, 1612 Bailey, Chattanooga 4, Tenn.

Wanted

Ten or twelve *Zionsklaenge* choir books by Geo. Kessel. Ours is a mission church serving also South Dakota State College students. The books have both German and English texts. — Write: REV. W. E. HANNEMANN, 621 Ninth Ave., Brookings, S. Dak.

Bethlehem Lutheran Church, a mission congregation at Lewiston, Mich., needs a baptismal font, preferably of natural finish wood. Address: REV. RALPH C. CLAUS, Route 2, Gaylord, Mich.

New mission in west Ottawa needs a used set of Communion ware. Will buy or accept as outright gift. Address the REV. RAYMOND H. WITT, 326 McKay St., Ottawa, Canada.

Available

A crucifix and a pair of electric three-light candelabra in good condition are available to any congregation ready to pay shipping cost. — REV. L. W. BRANDT, 913 N. 14th St., Ft. Dodge, Iowa.

Changes of Address

Pastors:

Bartling, Walter J., Burlington, Colo.
Bartz, Herbert H., 38 Wellesley Drive, Pleasant Ridge, Royal Oak, Mich.
Behrhorst, Wallace, 803 Perry St., Kinston, N. C.
Bloedel, Hugo, 372 Scenic Drive, St. Louis 15, Mo.
Boedecker, Robert C., 1100 South 23d St., Fort Dodge, Iowa
Buehner, A. J., Meadow Grove, Nebr.
Burhop, William C., em., 2908 Euclid Ave., Fort Wayne 5, Ind.
Eggert, Fred T., 1320 Second Ave., San Diego, Calif.
Frisch, Paul J., 2118 Lakewood Ave., Lima, Ohio
Geiswinkler, F., Ramona, Kans.
Grothman, Floyd W., R. 1, Copperas Cove, Tex.
Hamp, Robert B., c/o St. Matthew's Church, Hamlet, Ind.
Hauptman, August L., 3614 W. Wellesley, Spokane 15, Wash.
Heyne, Walter, 3835 Sullivan Ave., St. Louis 15, Mo.
Hillmer, Vernon W., 5838 Cerritos Ave., Long Beach, Calif.
Hintze, O. C., Wapenamanda, WHD, Via Lae, New Guinea
Kaub, A. H., em., 228 South Lake St., Los Angeles 4, Calif.
Kempff, John M., 403 Ninth St., N., Benson, Minn.
Kramer, Howard W., 2344 Fleet St., Louisville 13, Ky.
Krinke, Friebert H., 6504 N. E. 29th Ave., Portland 11, Oreg.
Kroening, E. H., 7517 Rainbow, Kansas City 5, Mo.
Kurth, Erwin, 1045 E. Grand Blvd., Detroit 7, Mich.
Laabs, H. H., Lebanon, Wis.
Landgraf, William G., 1301 N. Kansas Ave., Hastings, Nebr.
Lehenbauer, H. C., Box 265, Clayton, Ill.
Leverenz, Chaplain Edwin W., Staff and Faculty, The Chaplain School, Fort Slocum, N. Y.
Leverenz, Chaplain Gerhard M., Office of the Post Chaplain, Pine Camp, N. Y.
Knippa, Erich, 405 Donley, Tulia, Tex.
Lindsay, Kenneth M., 5810 Chatsworth, Detroit 24, Mich.
Luecke, Edgar, 3256 Scranton Rd., Cleveland 9, Ohio
Luecke, William C., Elkhart Lake, Wis.
Mahnke, Edward J., 6317 Southwood, St. Louis 5, Mo.
Maier, Walter A., Jr., Jamison Road, East Aurora, N. Y.
Malkow, Em., 1906 North 13th St., Sheboygan, Wis.
Mittelstaedt, Robert, 7741 Apperson St., Tujunga, Calif.
Neunaber, Elmer G., 1121 Topeka Blvd., San Antonio 10, Tex.
Pralle, R. F. H., Brazilton, Kans.
Ruff, Jack H., 1520 Kemman Ave., La Grange Park, Ill.
Schneider, Delvin B., 9416 Clifton Park, Evergreen Park, Ill.
Schnute, William C., 415 S. Azusa Ave., Azusa, Calif.
Schueler, K. R., 814 Cincinnati St., Lafayette, Ind.
Schulte, Edward N., 14190 Edmore, Detroit 5, Mich.
Schulze, Paul, 210 N. Broadway, St. Louis 2, Mo.
Schulze, Victor, 1025 High St., Klamath Falls, Oreg.
Silins, Janis A., 903 South 47th St., Philadelphia 43, Pa.
Simon, Donald E., 153 E. Lane Ave., Columbus 1, Ohio
Stein, Chaplain Fred C., Base Chapel, Travis AFB, Calif.
Streufert, Alfred R., c. r. m., 3526 Xerxes Ave. N., Minneapolis, Minn.
Teyler, Theodore W., 106 Northland Ave., Peoria 4, Ill.
Thalacker, Chester L., 14076 Eastburn, Detroit 5, Mich.
Trautmann, Robert, Lutheran Mission, Krishnagiri, Salem District, S. India
Warnke, Hugo M., 165 W. Dexter St., Covina, Calif.
Young, Albert C., West Park Blvd., Ukiah, Calif.

Teachers:

Bernau, Loren E., 159 Maple, New Britain, Conn.
Blomenberg, Gilbert P., R. 7, Columbus, Ind.
Cholcher, William H., Deshler, Nebr.
Cloeter, Waldo H., 14655 Gilmore St., Van Nuys, Calif.
Dobberfuhl, Walter F., 1606 North 53d St., Milwaukee 8, Wis.
Epp, Robert C., 16 1-chome Fujimi-Cho, Chiyoda-Ku, Tokyo, Japan
Frillmann, Louis W., 5018 Elvena Ave., Merchantville 10, N. J.
Hansen, Richard H., 145 S. Woods Ave., Los Angeles 22, Calif.
Hohle, Gilbert M., Box 1377, Vernon, Tex.
Horning, Harold E., 526 Walnut St., Sterling, Colo.
Janzow, Ludwig E., 790 Joaquin, San Leandro, Calif.
Kessler, William, 1040½ Bush St., Red Wing, Minn.
Kieschnick, Melvin M., 1335B Holly Drive, Tracy, Calif.
Lucht, Wayne, 6038 Morningside, Dallas, Tex.
Markworth, G., 931 South 22d St., Sheboygan, Wis.
Ninnemann, Herman, em., 1473 Walnut Ave., Des Plaines, Ill.
Oestreich, Robert C., 104 Shetland Drive, St. Louis 23, Mo.
Pozehl, Louis C., 420 Liberty St., Dundee, Ill.
Rosel, Prof. Paul, 250 Faculty Lane, Seward, Nebr.
Schleifer, Merlin, Gibbon, Minn.
Stelzer, Wilbert W., 707 College St., Winfield, Kans.
Wedel, Karl W., 3000 North 54th St., Milwaukee 10, Wis.
Wegehaupt, Adolph E., Hufsmith, Tex.
Wittmer, Arthur E., 1819 Broadway, New York 23, N. Y.
Wunderlich, Kenneth M., 84-39 90th St., Woodhaven, L. I., N. Y.
Wunderlich, Marvin H., Ellisville, Mo.

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